Syn. 8. 33.73

THE SERMON THAT THE

Reuerende father in Chryst, Hugh Latimer, byshoppe of Worcester, made to the clergie, in conuocation, before the Parlyament began, the 9. day of June, the. 28. yere of the reygne of our souereygne lorde kynge Henry the. viii. now translated out of latin into englishe, to the intent, that thynges well saide to a fewe, may be vnderstande of many, and do good, to al the that desyre to be better.

1534

1799

Filii huius seculi. &c.

Luc. 16.

BROTHERNE, ye be comme togyther this daye, as farre as I perceyue, to here of greatte and weightie mattiers: ye be come togyther, to intreate of thynges that moste apperteyne to the common welthe. This beinge thus, ye loke, I am assured, to here of me, whyche am commaunded to make as a preface, this exhortation (albeit I am vnlerned and vnworthy) suche thynges as shalbe moch mete for this your assemble. I therfore not onely verye desyrous, to obey the cõmaundement of oure primate, but also righte greatly couetynge, to serue and satisfie al your expectations, lo, brefely & as playn as I can, woll speake of mattiers,

bothe worthye to be harde in your congregation, and also of such, as beste shal become myn office in this place. That I maye do this ẏ more commodiously, I haue taken, that notable Sentence, in whiche oure lorde was not afrayde to pronoũce,
Luc.19. The chylderne of this worlde to be moche more prudent and polytike, than the chyldren of lyghte in theyr generation. Neyther I wyll be afrayde, trustynge that he wyll ayde and guy de me, to vse this sentence, as a grounde and foundation of al suche thynges, as hereafter I shall speake of.

¶ Nowe I suppose, that you see ryght well, being men of suche lernynge, for what pourpose the lorde sayd this, and that ye haue no nede to be holpen with any parte of my labour in this thynge. But yet, yf

ye

ye wyll parvone me, I wylle wade ſomwhat deper in this mattier, and as nyghe as I can, fetche it frome the fyrſte originall begynnyng. For vndoubtedlye ye maye moche merualye at this ſaying, if ye well ponder bothe what is ſayde, and who ſaythe it. Defyne me fyrſt theſe thre thynges, what prudence is, what the worlde, what lyght, and who be the chyldren of the worlde, who of the lyght, ſee what they ſygnifie in ſcripture, I merualye, if by and by ye al agree, that the chyldren of the worlde, ſhoulde be wyſer, than the chylderne of the lyghte. To come ſomewhat nygher the matter, thus the lorde begynneth.

¶ There was a certein rych man, that had a ſtewarde, which was accuſed vnto hym, that he had diſſipated and waſted his goodis. This

ryche manne called his stewarde to
hym, and sayde, What is this, that
I here of thee? Come, make me an
accompt of thy stewardshyp. Thou
mayst no longer beare this office.

Brothern, because these wordis are so spoken in parabole, and ar so wrapped in wrinkels, that yet they seme to haue a face and symilitude of a thynge done in dede, and lyke an hystorie, I thinke it moch profitable, to tary somewhat in theym. And thoughe we maye perchaunce find in our hartes, to beleue al that is there spoken to be trewe, yet I doubte, whether we may abyde it, that these wordes of Christ do perteyne vnto vs, and admonysshe vs of our duetie, whiche do and lyue after suche sorte, as though Christ, whan he spake any thynge, had as the tyme serued hym, serued his

turne

turne, and not regarded the tyme that came after hym, neyther prouyded for vs, or any mattiers of ours, as some of the phyloſophers thought, which sayd, that god walkethe vp and downe in heuen, and thinketh neuer a deale of our affaires. But my good brotherne, erre not you so, stycke not you to suche your imagynations. For yf ye inwardly beholde these wordes, yf ye diligently rolle them in your myndes, and after explycate and open theym, ye shall see our tyme moche touched in these misteries. Ye shall perceyue that god, by this example shaketh vs by the noses, and pulleth vs by the eares. Ye shall perceyue very playne, that god setteth before our eies in this simylitude, what we ought mooste to flee, and what we oughte sooneſt to folowe.

For Luke saythe, the Lorde spake these wordes to his disciples. Wher fore let it be out of al doubt, that he spake thē to vs, whiche euen as we woll be compted the successours & vycars of Christis disciples, so we be, if we be good dispensers, and do our duetie. He sayd these thynges, partly to vs, which spake thē partly of hym selfe. For he is that rych man, which not only had, but hath, and shall haue euermore, I say not one, but many stewardes, euen to thende of the worlde.

¶ He is man, seinge that he is god and man. He is ryche, not onely in mercy, but in all kynde of ryches. For it is he, that gyueth vs al thinges abundantly. It is he, of whose hande, we receiued both our lyues, and other thynges necessary for the conseruation of the same. What

man

man hath any thynge I pray you, but he hath receyued it of his plentyfulnes? To be ſhort, it is he, that openeth his hande, and fylleth all beastis with his bleſſynge, and not onely gyueth vnto vs, in moſt ample wyſe his benediction. Neyther his treasure canne be ſpente, howe moche ſo euer he laſſhe oute, howe moche ſo euer we take of hym, his treasure tarieth ſtyl, euer taken, neuer ſpente.

He is also the good man of the howſe. The churche is his howſeholde, whiche ought with all dylygence, to be fedde with his worde & his ſacramētes. These be his goodes, moſte precious, the diſpenſation and adminiſtration wherof, he wolde byſſhops and curates ſhulde haue. Whiche thynge. S. Paule affirmeth, sayinge, Let men eſteme 1.Cor.7.

vs, as the ministers of Christ, and dispensors of goddis mysteryes. But I pray you, what is to be loked for in a dispensour? This surelye, that he be founde faithful, and that he truely dispense and laye oute the goodes of the lorde, that he gyue meate in tyme, gyue it, I saye, and not selle it: meate I saye, and not poyson. This doth intoxicate and slee the eater, that feedth and nourisheth hym. Fynally, lette hym not slacke and differre the doing of his offyce, but lette hym doo his duetie whan tyme is, and nede requireth it. This is also to be loked for, that he be one, whom god hathe called and put in office, and not one that cometh vncalde, vnsent for, not one that of hym selfe presumeth to take honour vppon hym. What is to be loked for? Surely, if all this, that

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I ſay, be required in a good mynſter, it is moche lyghter to requyre them all in euery one, than to fynde one any where, that hath them all. Who is a trewe and a faithfull ſtewarde? He is true, he is faythfull, that coyneth noo newe money, but taketh it redye coyned of the good man of the houſe, and neither chaungeth it, ne clyppeth it, after it is taken to hym to ſpende, but ſpendeth euen the ſelfe ſame, that he had of his lord, and ſpendeth it as his lordes commandement is, neyther to his owne auauntage vtterynge it, nor as the lewde ſeruant dydde, hydynge it in the grounde.

¶ Brothern, if a faithful ſtewarde ought to do, as I haue ſayd, I pray you ponder and examyn this wel, whether our biſſhoppes and abbates, prelates and curates, haue ben hytherto

hytherto faithfull stewardes or no: Ponder, whether yet many of them be, as they shulde be or no. Goo ye to, tel me nowe, as your conscience leadeth you (I wolle lette passe to speake of many other) was there not some, that dysppsynge the mo= ney of the lorde, as copre, and not currant, eyther coyned newe them selfes, oryels vttrde abrode newly coyned of other, some tyme eyther adulteratynge the worde of god, or els mynglinge it (as tauernrs do, whyche brewe and vttr the cupll and good both in a potte) somtime in the stede of goddis worde, blo= wynge out the dreames of menne: While they thus prechd to the peo ple, the redemption that cometh by Christis dethe to serue onely them that died before his comynyng, that were in the tyme of the olde testa=

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ment, and that nowe ſens, redemp-
cyon, and forgyueneſſe of ſynnes
pourchaſed by money, and deuyſed
of men, is of efficacy, and not re-
demption purchaſed by Chriſte.
They haue a wonderfulle prety ex-
ample, to perſwade this thynge, of
a certayne maried woman, whithe
whan her huſbande was in purga-
torie, in that fyry fornays, that hath
burned away ſo many of our pens,
paide her huſbandes ranſome, and
ſo of ductie claimed hym to be ſette
at lybertie: Whyle they thus prea- Deade
ched to the people, that deade ima- mages.
ges (which at the fyrſt, as I think,
were ſet vp only, to repreſēt thiges
abſent) not onely ought to be coue-
red with golde, but alſo ought of al
faythful & chriſtē people, yea in this
ſcarſenes and penurye of all thyn-
ges, to be cladde with ſylke garmē

tes

tis, & those also ladē with precious gemmes & iewels, And that beſyde all this, they are to be lyghted with ware candelles, bothe within the churche and withoute the churche, yea at noone dayes, as who ſhulde ſay, here no coſte can be to greatte, where as in the meane tyme, we ſee Chriſtis faithefull and lyuely ymages, bought with no leſſe price, thā with his moſt precious bloud, alas alas, to be an hungred, athurſte, acolde, and to lye in darkenes wrapped in all wretchednelle, yea to lye there, vntyll dethe take away theyr miſeries: While they preched, theſe wylwoykes, that comme but of our owne deuotion, all though they be not ſo neceſſarye, as the woykes of mercy, and the preceptes of god, yet they ſayd, & in the pulpet, that wylwoykes were moye principall, moye excel=

excellent, & (playnely to vtter what they mean) moze acceptable to god than wozkes of mercy: as thoughe now mans inuẽtions and fanſies, coude pleaſe godꝯ better thã gods pzeceptes, oz ſtrange thynges better than his own: Whyle they thus pzeached, that moze fruit, moze deuotion cometh of the beholdyng of an ymage, though it be but a *Pater noſter* whyle, than is gotten bp redynge and contemplation in ſcripture, thoughe ye rede and contemplate therin ſeuen peres ſpace:

Finally, whyle they pzeached thus, ſowles tourmented in purgatozye, to haue mooſte nede of our helpe, and that they canne haue no ayde, but of vs in this wozlde, of the whiche two, if the one be not falſe, yet at the leaſt it is ambiguous, vncertayne, doubtefull, and therfoze caſhe=

rashly & arrogantly with such boldnes affirmed in the audiēce of people, Thother by all mens opinions is manifestly false. I lette passe to speake of moche other suche lyke countrefayte doctrine, which hathe ben blasted and blowen out by som for the space of.iii.houres togither. Be these the christyan and dyuyne misteries, and not rather the dreames of men? Be these the faithfull dispensers of goddis misteries, and not rather fals dissipatours of thē? whom god neuer put in offyce, but rather the dyuel sette theym ouer a myserable famylie, ouer an howse myserablye ordred and intreated.

More happy, if they reached euer.

Happy were the people, if such preched seldome. And yet it is a wonder to see these, in their generation, to be moch more prudent and politike, than the faithfull ministers ar

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in their generation, whyle they go about moze pzudently to ſtablyſſhe mennes dzeames, than theſe do, to holde vppe Goddis commaundementes.

¶ Thus it commeth to paſſe, that wozkes lucratiue, wyl wozkes, mẽs fanſies reigne, and chziſtian wozkes, neceſſarie wozkes, fruitefulle wozkes, be troden vnder the foote. Thus the eupll, is moche better ſet out by eupll men, than is the good, by good men: bycauſe the eupll be moze wiſe, than be the good in their generation.

¶ Theſe be the falſe Stewardes, whom al good and faythefull men euery day accuſe vnto the rych maſter of the houſeholde, not without great heupneſſe, that they waſt his goodes, whom he alſo one day wol call to hym, and ſaye to them, as he

dyd to his stewarde, whan he sayd, what is this, that I here of the?

Here God partely wondereth at our ingratitude and perfidie, partly chydeth vs for them, and being bothe full of wonder, and redye to chyde, axeth vs, what is this, that I here of you? As though he shuld saye vnto vs, Al good menne in all places, complayne of you, accuse your auarice, your exactions, your tyrãny. They haue required in you a long season, and yet require, diligence and synceritie. I commaunded you, that with all industry and labour, ye shulde fede my shepe: ye ernestly fede your selfes, from day to day, wallowynge in delytes and idelnesse. I commaunded you, to teache my commaundementes, and not your fansies, and that ye shuld seke my glory and my vãtage: you

teache

teche your owñ traditiõs, and ſeke your owne glozy and pzofyte. You pzeache very ſeldome, and whan ye do pzeache, ye do nothynge but cõ=bze them that pzeache truly, as mo=che as lyeth in you, that it were mo che better, ſuche not to pzeache at all, than ſo pernicioully to pzeache. Oh, what I here of you? You that ought to be my pzeachers, what other thynge do you, than apply al your ſtudy hyther, to bzynge al my pzechers to enuy, ſhame, contempt, yea moze than this, ye pulle theym into perylles, into pzyſons, and as moche as in you lyethe, to cruelle deathes. To be ſhozte, I wold, that chziſten people ſhulde here my doc=trine, and at they; commoditie rede it alſo, as many as wold: your care is not, that al mẽ may here it, but al your care is, that no lay mã do rede

it. Surely being afrayde, leſt they, by the redynge, ſhulde vnderſtande it, and vnderſtandyng, lerne to rebuke our ſlouthefulneſſe. This is your generation, this is your dyſpenſation. This is your wyſedom. In this generation, in this diſpenſation, you be moſt polytike, moſte wyttye. Theſe be the thynges that I here of your demeanour. I wyſſhed to here better reporte of you. Haue ye thus deceyued me: or haue ye rather deceyued your ſelfes: Where I had but one hous, that is to ſay, the churche, and this ſo derely beloued of me, that for the loue of her, I putte my ſelfe forth to be ſlayne, and to ſhede my bloude: this Churche at my departure, I committed vnto your charge, to be fed, to be nourysſhed, and to be made moche of. My pleaſure was, ye

ſhulde

ſhulde occupie my place, my deſire was, ye ſhuld haue bo;ne lyke loue to this churche, lyke fatherly affec= tion, as I dyd. I made you my vy= cars, ye in mattiers of mooſte im= po;taunce. Fo; thus I taught opē= ly, He that ſhulde here you, ſhulde here me: He that ſhuld deſpiſe you, ſhulde deſpiſe me. Luc.10.

¶ I gaue you alſo keys, not erth= ly keys, but heuenly. I left my go= des, that I haue euermo;e mooſte hyghely eſtemed, that is, my wo;d and ſacramentes, to be dyſpēſed of you. Theſe benefytes I gaue you, and do you gyue me theſe thankes? Can ye fynde in your hartes, thus to abuſe my goodnes, my benignt= tie, my gentylneſſe? Haue ye thus decepued me? Noo no, ye haue not decepued me, but your ſelfes. My gyftes and beneſites towarde you, Mat.16.

shall be to youre greatter dampnation. Bycause ye haue contemned the lenitie and clemency of the master of the howse, ye haue ryght wel deserued, to abide the rigour and seueritie of the Iudge. Come forthe, than, lette vs see accompte of your stewardshyp. An horrible and fearfull sentence. ye maye haue no longer my goodes in your handes. A voyce to wepe at, and to make men tremble.

¶ You se brothern, you se, to what euyl, the euyl stewardes must come to. Your labour is payde for, if ye cā so take hede, that no suche sentence be spoken to you. Nay, we must all take hede, lest these thretnynges one day take place in vs.

¶ But leste the lengthe of my sermon offende you to sooze, I wylle leaue the reste of the Parabole, and take

take me to the handlyng of the end of it, that is, I wolle declare you, howe the chyldren of this world be more wyttie craftie and ſubtile, thā ar the children of the lyght in theyr generation. Which ſentence, wold Luc.16.
god it lay in my poore tongue, to explicate with ſuche light of wordes, that I myght ſeeme rather to haue peynted it before your eies, than to haue ſpoken it: and that you might rather ſeme, to ſe the thynge, than to here it. But I confeſſe playnely, this thynge to be farre aboue my power. Therfore this beinge onely left to me, I wyſhe for that I haue not, and am ſory, that that is not in me, which I wold ſo gladly haue: That is, power ſoo to handle the thynge, that I haue in hande, that all that I ſay, may turne to the glorye of god, your ſowle helthe, and

the edifienge of Chriſtis bodye.
Wherfore I praye you all, to praye with me vnto god: and that in your petition you deſyre, that theſe two thynges, he voucheſafe to graunte, vs, fyrſte, a mouth for me to ſpeake, eyghtly, nexte, eares for you, that in herynge me, ye may take profite at my hande. and that this may come to effecte, you ſhall deſire hym, vnto whom our maſter Chriſte badde we ſhoulde praye, ſayinge euen the ſame prayer, that he hym ſelfe dyd inſtytute, Pater noſter. Wherein ye ſhall pray for our mooſte gratiouſe ſoueraygne lorde the kynge, chife and ſupreme heed of the churche of Englande, vnder Chriſte, and for the mooſt excellent, gracious, and vertuous lady Queene Jane, his mooſt laufull wyfe, and for all his, whether they be of the clergy or lai

tie,

tie, whether they be of the nobilitie, oꝛels other his gracis ſubiectis: not foꝛgettyng thoſe, that being departed out of this thꝛalſome lyfe, nowe ſlepe in the ſlepe of peace, and reſte frome their labours, in quietneſſe, and in peaſable ſlepe, faithfully, louyngly, and pacientlp lokynge foꝛ that, that they clerelp ſhal ſe, whan god ſhal be ſo pleaſed. Foꝛ al theſe, and foꝛ grace neceſſary, ye ſhal ſay vnto god, gods pꝛayer, *Pater noſter.*

Filii huius ſeculi. &c.

Luc. 16.

CHRISTE in this ſaying, touched the ſlouthe and ſluggyſhenes of his, and dyd not allowe the fraude and ſubtilite of other: neyther was glad, that it

was in dede as he had sayd, but cō-
playned rather, that it shulde be so:
as many men spake many thinges,
not that they ought to be soo, but
that they are wont to be so. Naye,
this greued Christ, that the childrē
of this worlde, shuld be of more po-
lycie, than the chylderne of lyghte,
which thyng yet was true in Chri-
stes tyme, and nowe in our time is
most true. Who is so blynde, but he
seeth this clerely, except perchance
there be any, that can not discerne
the chyldren of the world, from the
chyldren of lyght? The chyldren of
the worlde, conceyue and bryngē
forth more prudently, and thynges
conceyued and brought forth, they
nourishe and conserue with moche
more polycie, than do the chyldern
of lyghte. Whiche thynge is as so-
rowful to be sayd, as it semeth ab-
surde

ſurde to be herde. Whan ye here the chyldren of the worlde, you vnderſtande the worlde, as a father. For the worlde is father of many chyldren, not by fyrſt creation & worke, but by imitatiō and loue. He is not onely a father, but alſo the ſonne of an other father. If ye knowe ones his father, by and by ye ſhal know his chyldren. For he that hath the dyuelle to his father, muſte nedes haue dyuellyſhe chyldren. The dyuelle is not onely taken for father, but alſo for prince of the worlde, that is, of worldly folke. It is eyther all one thynge, or els not moche differrent, to ſay, chyldren of the worlde, and chyldren of the diuel, accordyng to that, that Chriſte ſayd to the Iewes, Ye are of your father the dyuel: where as vndoutedly he ſpake to chyldren of this worlde. Nowe

Prince of the World the dyuel

Ioan. 8.

ſeinge

ſeing the diuel is bothe author and ruler of the darkenes, in the which the chyldren of this worlde walke, or to ſaye better, wander, they mortally hate both the lyght, & alſo the chyldren of lyght. And hereof it cometh, that the chyldren of light neuer, or very ſeldom, lacke perſecution in this worlde. vnto which the chyldren of the world, that is, of the dyuell, bringeth them. And there is no man, but he ſeeth, that theſe vſe moche more polycy, in procurynge the hurte and damage of the good, then thoſe in defendyng them ſelfes. ¶ Therfore brothern, gather you, the diſpoſition and ſtudy of the chil dré, by the diſpoſition and ſtudy of the fathers. You knowe, this is a prouerbe moch vſed, An eupl crow, an eupll egge. Then, the chyldren of this worlde, that are knowen

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to haue ſo euyll a father, the woꝛld, ſo euyll a grandefather, the dyuel, can not choſe but be euyll. Surely the fyꝛſte heed of theyꝛ auncеſtre, was that deceptfull ſerpent the dyuel, a monſtre monſtrous aboue al monſters. I can not holy expꝛeſſe hym, I wote not what to call hym, but a certayne thynge, all together made of the hatred of god, of myſtruſte in god, of lyinges, deceytes periuryes, diſcoꝛdes, manſlaughters, & to ſay at one woꝛde, a thing, concrete heaped vp, and made of al kynde of myſchiefe. But what the dyuell meane I, to go about to diſcriue particularly, the dyuelles nature, whan no reaſon, no power of mans mynde, can compꝛehende it. This alonly I can ſay grosly and as in a ſumme, of the whiche al we, our hurte is the moꝛe, haue experi-

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ence, the diuel to be a ſtynkyng ſentine, of all vices, a foule filthy chanell, of al miſchiefes: and that this worlde, his ſonne, euen a chylde mete to haue ſuche a parent, is not moche vnlyke his father.

¶ Then this dyuelle beinge ſuche one, as canne neuer be vnlyke him ſelfe, Lo of Enuye, his welbeloued lemman, he begatte the worlde, and after left it with Diſcorde at nurs. Whiche worlde, after that it came to mans ſtate, had of many concubines, many ſonnes. He was ſo fecunde a father, and had gotten ſoo many chyldren of lady pryde, dame glottonny, mayſtres auaryce, lady lechery, and of dame ſubtiltie: that nowe hard and ſcant, ye may fynde any corner, any kynd of lyfe, where many of his chyldrene be not. In courte, in coules, in cloyſters, in rochet-

rochettes, be they neuer ſoo whyte, yea where ſhall ye not fynde theim? Howe be it, they that be ſecular and laye men, are not by and by chyldꝛé of the woꝛlde, ne they chylderne of light, that are called ſpiritual, and of the clergie. No noo, as ye maye fynde among the laitie, many chyldꝛen of light, ſo amonge the clergy (howe moche ſo euer we arrogate theſe holy tytles vnto vs, & thynke them only attributed to vs, *Vos eſtis lux mundi, peculium Chriſti. &c.* Ye are the lyght of the woꝛlde, the choſen people of Chꝛiſt, a kyngely pꝛieſte-hode, an holy nation, and ſuche o-ther) Ye ſhall fynde many chyldꝛen of the woꝛlde, bycauſe in al places, the woꝛlde getteth many chyldꝛen. Amonge the lay people, the woꝛlde ceſſeth not, to bꝛynge to paſſe, that as they be called woꝛldy, ſo they ar woꝛldy

Matt. 5.

1. Pet. 2.

worldely in dede, driuen heedlonge by worldly desires, in so moch, that they maye ryght well seme to haue take as welle the maners, as the name of their father. In the clergy the worlde also hath lerned a way to make of men spirituall, worldelynges, yea and there also to forme worldly children, where with great pretense of holynes, and crafty colour of religion, they vtterly desire to hyde and clooke the name of the worlde, as though they were ashamed of theyr father, whiche do execrate and deteste the worlde (being neuer the lesse theyr father) in wordes and outewarde sygnes, but in hart and worke, they colle and kisse hym, and in all theyr lyues declare them selfes to be his babes: in soo moche that in all worldly poyntes, they far passe and surmount those, that

that they call ſeculars, lay men, mē of the woꝛlde. The chylde ſoo dily-gently foloweth the ſteppes of his father, neuer deſtitute of the ayde of his grandfather. Theſe be oure holy holy men, that ſay they ar deed to the woꝛld, whan no men be moꝛe lyuely in woꝛldly thinges, thā ſome of them be. But let them be in pꝛo-feſſion & name, mooſte fardeſt from the woꝛld, moſt alienate from it, yea ſo farre, that they may ſeme to haue no occupieng, no kynred, no affini-tie, nothynge to doo with it: yet in theyꝛ lyfe and dedes, they ſhewe thē ſelfe no baſtardes, but right begot-ten chyldꝛen of the woꝛlde: as the whiche, the woꝛlde longe ſythens, had by his dere wife, dan Hypocri-ſie, and ſyns hath bꝛought them vp and multiplied them to moꝛe than a good maynye, encreaſed theym, to

moche, to moche, al be it they swere by all he saintes and she saintes to, ꝑ they knowe not their father, nor mother, neyther the worlde nor hypocrisie, as in dede they can semble, and dissemble all thynges, whyche thyng they might lerne wonderful well of theyr parentes. I speke not of all relygious men, but of those, that the worlde hath faste knytte at his gyrdell, euen in the myddes of their religion, that is, of many, and mo then many. For I feare, leste in al orders of men, the better, I must say, the greatter parte of theym, be oute of order, and chylderne of the worlde. Many of these might seme ingrate and vnkynd chyldren, that wol no better aknowledge, and recognyse theyr parentes in wordes and outewarde pretense, but abrenunce and cast them of, as though they

they hated them as doggis and ſer pentes. Howe be hit they, in this wiſe, are moſt gratefull to their pa= rentes, bycauſe they be mooſte lyke them, ſo lyuely repzenſentyng them in countenaunce, and conditions, that theyz parentes ſeme in them to be yonge ageyne, foz as moche as they euer ſay one, and thynke an o= ther. They ſhew them ſelfe to be as ſobze, as temperate, as Curius the Romaine was, and liue enery day, as though al theyz lyfe were a ſhzo= uynge tyme. They be like their pa= rentes, I ſaye, in as moche as they in folowynge them, ſeme and make men beleue, they hate them. Thus graundefather dyuel, father wozld, & mother hypocriſie haue bzoughte them vp. Thus good obedient ſon= nes, haue bozne away theyz paren= tes cõmandementes. neyther theſe

be solitarie, howe relygious, howe mockyng, how munkyng, I wolde say, so euer they be. Ye woll laye this to my charge, that monachus and Solitarius, signifyeth all one. I graunte this to be so, yet these be so solitarie, that they be not alone, but accompanied with great flockes of fraternities. And I meruayle, yt there be not a great sort of byshoppes and prelates, that are brethern germayn vnto these, and as a gret sorte, so euen as ryghte borne, and worldes chylderne by as good title as they.

¶ But bycause I can not speke of all, whan I say prelates, I vnderstande byshops, abbates, prpours, archdeacons, deanes and other, of suche sorte, that are nowe called to this cõuocation, as I se, to intreate hereof nothyng, but of suche matters,

tiers, as bothe apperteyne to the glorie of Chriſte, and to the welthe of the people of Englande. Whiche thynge I praye god they doo as erneſtly, as they ought to do. But it is to be feared, leſt as light hath many her chyldren here, ſo the world hath ſent ſome of his whelpes hyther.

Amonges the which I know, there can be no concord nor vnitie, albe it they be in one place, in one congregation, I knowe, there can be no agremēt betwene theſe two, as long as they haue mindes ſo vnlike, and ſo contrary affections, iudgements ſo vtterly dyuers in all poyntes.

Men of t uers opi niōs agr worſt w they be t gether.

But yf the chyldren of this worlde be either mo in nombre, or more prudent thā the chyldren of lyght, what than auayleth vs to haue this Conuocation? Had it not ben better, we had not ben called to gyther at all?

For as the chyldren of this worlde be cupll, soo they brede and bringe forth thinges cupl, and yet there be mo of theym in all places, or at the leaſt they be more politike, than the chyldren of light in theyr generation. And here I ſpeake of the generation, wherby they do engendre, and not of that, wherby they are engendred, bycauſe it ſhuld be to lõge to intreate, howe the chylderne of lyght are engendred, and how they come in at the dooze: and howe the chyldren of the worlde be engendred, and come in an other way. How be hit, I thynke all you that be here, were not ingendred after one generation, neyther that ye all came by your promotions after one maner. God graunte, that ye, engendered worldly, do not engendre worldly: and as nowe, I moche paſſe not, how

how ye were ingendzed, oz by what meanes ye were pzomoted to thoſe dygnities, that ye nowe occupie, ſo it be honeſt, good, and pzofitable, that ye in this youre Conſultation ſhall do, and ingendze. The ende of your Conuocation, ſhall ſhewe what ye haue done: the fruite that ſhall come of your cõſultation, ſhal ſhewe, what generation ye be of. Foz what haue ye done hytherto I pzay you, theſe. vii. yeres and mo? what haue ye ingẽdzed? what haue ye bzoughte fozthe? what fruite is come of your longe & great aſſemble? What one thyng, that the people of England hath ben the better of an heare? oz you your ſelfes, eyther moze accepted befoze God, oz better diſcharged towarde the people, committed vnto your cure? Foz that the people is better lerned and

taught now, then they were in time paste, to whether of these ought we to attribute it, to your industrie, or to the prouydence of God, and the fore seinge of the kynges grace? Ought we to thāke you or the kynges hyghnes? whether sturred other fyrste, you the kynge, that ye might preache, or he you, by his letters, that ye shulde preache after? Is it vnknowen thynke you, howe bothe ye and your curates were in maner by violēce inforced to let bokes to be made by you, but by prophan and laye persons, to let them, I say, be sold abrode, and redde for the instruction of the people? I am bolde with you, but I speke latine, and not englyshe, to the clergie, not to the laitie, I speke to you beynge presente, and not behinde your backes. God is my wytnes, I speake, what

what ſo euer is ſpoken, of the good wyll that I beare you, God is my witnes, whiche knoweth my harte, & compelleth me to ſay, that I ſay.

¶ Nowe I praye you, a God his name, what dydde you ſo great fathers, ſo many, ſoo longe a ſeaſon, ſo ofte aſſembled together? what went you aboute? what wolde you haue brought to paſſe, two thinges taken away? The one, that ye (whiche I harde) burned a deed mā: the other, that ye (which I felte) went about to bourne one beinge alyue, him, bycauſe he dyd, I can not tell howe, in his teſtament withſtande your profyte: in other poyntes, as I haue harde, a very good manne, reported to be of an honeſte lyfe, whyle he lyued, fulle of good workes, good bothe to the clergie, and alſo to the laitie, this other, whiche

trewely neuer hurte any of you, ye wolde haue raked in the coles, bycause he wolde not subscribe to certayn articles, that toke away the supremetie of the kynge. Take away these two noble actes, and there is nothynge els lefte, that ye went about, that I know, sauyng that, I nowe remembre, that somewhat ye attempted ageynste Erasmus, all be it as yet, nothynge is comme to lyghte.

¶ Ye haue ofte sytte in consultation, but what haue ye done? ye haue had many thynges in deliberation, but what one is put forthe, wherby eyther Christe is more glorified, or els Christis people made more holyer? I appele to your owne conscience. Howe chaunced this? howe came this thus? bycause there were no chyldren of lyght, no chyldren of

god

god amonges you, whiche ſettyng the worlde at nought, wolde ſtudie to illuſtrate the glorye of god, and therby ſhewe theym ſelfes chyldren of lyght? I thynke not ſo, certainly I thynk not ſo. God forbed, that al you, whyche were gathered toggyther, vnder the pretenſe of lyght, ſhulde be chyldren of the worlde. Then why happened this? Why I pray you? Perchaunce eyther becauſe, the chyldren of the worlde, were mo in noumbre, in this youre congregation, as it oft happeneth, or at the leeſt of more polycie, than the chyldren of lyght in their generation. Wherby it myght very ſone be brought to paſſe, that thoſe were moche more ſtronger, in gendryng the euyll, then theſe in producynge good. The chylderne of light haue policie, but it is lyke the policie of

the

the serpent, and is ioined with dou
uyshe symplicitie. They ingendre
nothing but simply, faithfully, and
playnly, euen so doing al that they
doo. And therfore they maye with
more facilite be combred in their in
gendringe, and be the more redy, to
take iniuries. But ỹ childrē of this
world, haue worldly policie, forely
crafte, lyonlyke crueltie, power to
do hurte, more then eyther aspis or
basiliscus, ingendryng and doing
all thynges, fraudulently, decept-
fully, gylefully. Whiche as Mem-
brothes and such sturdy & stout hū-
ters, beinge full of symulation and
dissimulation, before the lorde, de-
ceyue the chyldren of lyght, and cō-
bre theym easely. Hunters goo not
forthe in euery mans syght, but do
theyr affaires closely, and with vse
of gyle and deceite, waxe euery day

more

moze craftier then other. The chyl-
dren of this wozld be like crafty hū-
ters, they be myſnamed chylderne
of lyghte, foz as moche as they ſoo
hate lyghte, and ſo ſtudy to do, the
wozkes of darkenes. If they were
the chyldren of lyght, they wold not
loue darkenes. It is no meruayle,
that they go aboute to kepe other in
darknes, ſeing they be in darkenes,
from top to toe ouer whelmed with
darkenes, darker than is the darke
nes of hel. Wherfoze it is wel done,
in all ozders of men, but in eſpecial
in thozder of pzelates, to put a diffe-
rence betwene childzen of light, and
chyldzen of the wozlde, bicauſe gret
decepte ariſeth, in takynge the one
foz the other. Greate impoſture co-
meth, when they that the common
people take foz the lyght, go about
to take the ſonne and the lyght oute
of

of the worlde. But these be easelye knowen, bothe by the dyuersitie of myndes, and also their armours. For where as the chyldren of lyght ar thus minded, that they seke their aduersaries helthe welthe and profyte, with losse of their owne commodities, and ofte tymes with icoperdy of theyr lyfe, The chyldren of the worlde, contrarie wise, haue suche stomackes, that they wol soner se them deed, that doth them good, then susteyne any losse of temporal thinges. The armur of the chyldren of lyght, are fyrst the worde of god, whiche they euer sette forthe, and with al diligence put it abrode, that as moche as in them lyeth, it maye bryng forthe fruit: after this, pacience and prayer, with the whiche in all aduersities the lorde comforteth them. Other thynges they cō-

Armure of the chyldren of lyght.

mitte

mitte to god, vnto whom they leue all reuengemente. The armure of the chyldren of the worlde, are some tyme fraudes and deceytes, somme tyme lyes and money: By the fyrſt, they make theyr dreames, theyr tradicions: by the ſecõd, they ſtabliſhe and confirme theyr dremes, be they neuer ſo abſurde, neuer ſo ageynſte ſcripture, honeſtie, reaſon. And yf any man reſyſte theym, euyn with theſe weapons they procure to ſlee hym. Thus they boughte Chriſtis deathe, the very lyghte it ſelfe: and obſcured hym after his deth. Thus they bie euery daye the chyldren of lyght, and obſcure them, and ſhall ſo do, vntyl the worlde be at an ende. So that it maye be euer true, that Chriſte ſayde, The chyldren of the worlde be wyſer. &c.

Armure of wordes chyldrene.

¶ Theſe worldlynges pull downe the

the lyuely feith, and full confidence that men haue in Chriſte, and ſette vp an other feithe, an other confydence of theyr owne makynge: the chyldren of lyght contrary. Theſe worldelynges ſette lyttelle by ſuche workes, as god hath prepared for our ſaluation, but they extolle traditions and workes of theyr owne inuention: the chylderne of lyghte contrarie. The worldlinges, if they ſpie profyte, gaynes, lucre, in any thynge, be it neuer ſuche a tryfle, be it neuer ſo pernicious, they preache it to the people, if they preache at any tyme: and theſe thinges they defende with toothe and nayle. They canne ſcarſe diſalowe the abuſes of theſe, all be it they be intollerable, leſt in diſalowynge the abuſe, they loſe parte of theyr profyt. The children of the lyghte, contrary put all

thynges

thinges in their degre, beſt higheſt, next, nexte, the worſte loweſt. They extoll thynges neceſſarie, chriſtian, and commanded of god. They pul downe wyldworkes, feyned by men, and put them in theyr place. The abuſes of al thynge, they ernestly rebuke. But yet theſe thynges, be ſo done on bothe parties, and ſo they both do gendre, that chyldren of the world ſhewe them ſelfe wyſer, then the chyldrē of lyght, and that fraudes and deceytes, lyes, and money, ſeeme euermore to haue the vpper hande. I hold my peace, I wol not ſay, how fatte feaſtes and holy bankettes be holy inſtrumentes, to ſette forthe worldely mattiers withall. Neyther the childzen of the worlde, be onely wyſer, than the chyldzen of lyght, but are alſo ſome of them, amonge them ſelfe, moche wyſer thā

the other in theyr generation. For all be it, as touchynge the ende, the generation of them all, is one: yet in this same generation, somme of them haue more craftily ingendred, than the other of their felowes. For what a thynge was that, that ones euery hundred yere, was broughte forth in Rome, of the chylderne of this world, & with howmoch policy hit was made, ye harde at Paules crosse, in the begynnynge of the last plyament. How som brought forth Canonizatiõs, some Expectations, som pluralities, & vnions, some tot quottes and dispensations, somme pardons, and these of wonderfulle varietie, some stationaries, somme Jubilaries, somme pocularies for drynkers, som manuaries for handlers of reliques, some pedaries for pylgryms, some oscularies, for kyssers:

ſers: ſome of them ingendzed one, ſome other ſuche fetures, and euery one in that he was delyuered of, was excellent, politike, wiſe, yea ſo wiſe, that with theyr wiſedom, they had almooſte made all the wozlde fooles. But yet they that begotte and bzought fozth, that, our old ancient purgatozie pycke pourſe, that that was ſwaged and cooled with a franciſcans cowle, put vppon a deed mans backe, to the fourth part of his ſynnes, that that was vtterly to be ſpoyled, and of none other, but of our moſt pzudent lozde pope, and of hym as ofte as hym lyſted: that ſatisfactozie, that myſſall, that ſcalarie: they, I ſay, that were the wiſe fathers and genitours of this purgatozie, were in my mynde, the wyſeſt of all their generation: and ſo farre paſſe bothe the chyldzen of

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lyght, and also the rest of their companye, that they both are but foles, if ye compare them with these.

¶ It was a pleasant fiction, and from the beginnynge so profitable to the feyners of it, that almoste, I dare boldly saye, there hath ben no emperour, that hath gottē more by taxes and tallages, of theym that were alyue, then these, the very and right begotten sonnes of the world, gotte by deed mennes tributes and giftes.

urgato- the swe nge of orldlin- es.

¶ If there be some in Englande, that wold this sweting of the world to be with no lesse polycie kept styll, thā it was borne and brought forth in Rome, who thā can accuse Christ of lyinge? No no, as it hath ben euer true, so it shall be, that the chyldren of the world, be moche wyser, not onely in making their thinges,

but

but alſo in conſeruyng them. I wot not what it is, but ſomewhat it is, I wotte, that ſome men be ſo lothe, to ſe the abuſe of this monſter, purgatorie, whiche abuſe is more than abhominable. As who ſhulde ſay, there is none abuſe in it, or elles as though there canne be none in it. They maye ſeeme hartily to loue the olde thynge, that thus ernestely endeuour theym to reſtaure hym his olde name. They wolde not ſet an heare by the name, but for the thynge. They be not ſo ignorante (noo they be craftye) but that they knowe, if the name come agayne, the thynge woll come after. Therby it ariſethe, that ſome men make theyr crakes, that they, maugre of all mens heedes, haue founde purgatorie. I can not tel, what is foũd. This, to praye for deed folkes, this

is not founde, for it was neuer loſt. Howe can that be founde, that was not loſte? O ſubtil fynders, that can fynde thynges (and god woll) ere they be loſte. For that coulyſſhe delyueraunce, they? ſcalarie loſinges, they? popall ſpoliations, and other ſuche they? figmentes, they can not fynde, they can not finde. No theſe be ſo loſt, as they them ſelfes grāt, that thoughe they ſeke them neuer ſo diligently, yet they ſhall not find them, excepte perchance, they hope to ſe them come in again with their names. And that then money gatherynge may returne agayne, and deceite walke about the countreye, and ſo ſtablyſſhe they? kyngedome in all kyngedomes. But to what ende this chyding betwene the chyldren of the worlde, and the children of lyghte, woll come, onely he knoweth,

weth, that ones ſhall iudge theym bothe.

¶ Nowe to make haaſte, and to come ſomewhat nyher the ende, go ye to good bzotherne, and fathers, foz the loue of god, go ye to, and ſeinge we are here aſſembled, let vs do ſome thynge, wherby we may be knowen, to be the chyldzen of light. Let vs doo ſomme what, leſte we, whiche hytherto haue benne iudged chyldzen of the wozlde, ſeme euen ſtyll to be ſoo. All men calle vs pzelates, than ſeing we be in counſell, let vs ſo ozder our ſelfes, that as we be pzelates in honour and dignitie, ſo we may be pzelates in holynes, beneuolence, diligence, and ſyncerítie. All men knowe, that we be here gatherd, and with moſt feruent deſyze they anheale, bzeathe, and gape foz the fruite of our con-

uocation, As our actes shall be, soo they shall name vs, soo that nowe it lyeth in vs, whether we wolle be called chylderne of the worlde, or chyldren of lyght.

Wherfore lyfte vp your heedes brothern, and loke about with your eies, spie what thinges are to be reformed in the church of Englande. Is it so harde, is it so great a mattier for you, to see many abuses in the clergye, many in the laytie? What is doone in the arches? Nothynge to be amended? What doo they there? Doo they euermore tyd the peoples busynes and matters, or combre and ruffle theym? Doo they euermore correcte vyce, or els defend it. somtime being wel corrected in other places? How many sentences be gyuen there in tyme, as they ought to be? If men say truth, howe

the arches.

howe many without bribes? Or if all thynges be wel done there, what do men in byſhoppes conſiſtories? Shall you ofter ſe the punyſhemẽtes aſſygned by the lawes executed, or els money redemptions vſed in their ſtede? Byſſhops cõſiſtorie.

¶ Howe thynke you by the Ceremonies, that are in Englande, ofte times with no litle offence of weake conſciences, contempned: more oftener with ſuperſtition ſoo defyled, and ſoo depraued, that you maye doubt, whether it were better, ſome of theym to tarie ſtyll, or vtterly to take them away? Haue not our fore fathers complayned of the nombre of ceremonies, of the ſuperſticion, and eſtimation of them? Ceremonyes.

¶ Do ye ſee nothynge in our holy days? of the which very fewe were made at the fyrſte, and they to ſette Holydaies.

forth goodnes vertue and honestie. But sythens, in som places, there is neyther meane nor measure in makynge newe holye dayes: as who shulde saye, this one thynge is seruynge of god, to make this lawe, that no man may worke. But what doth the people on these holydays? Do they gyue them selfe to godlynes, or els vngodlynes? Se ye nothynge brotherne? If you se not, yet god seeth. God seeth all the hole holy dayes, to be spente miserably, in dronkennes, in glossynge, in strife, in enuy, in daunsynge dycyng idelnes and glottony. He seeth all this, and threteneth punyshement for it. He seeth it, whiche neyther is deceiued in seinge, nor deceyueth when he thretneth. Thus men serue the dyuell, for god is not thus serued, all be it ye say, ye serue god. No, the

The daye is holy, yf we be holye.

diuel

dyuell hath moze ſeruice done vnto hym on one holy daye, then on many wozkynge dayes. Let all theſe abuſes be compted as nothyng, who is he, that is not ſozy, to ſe in ſo many holy days, riche and welthy perſons to flowe in delycates, and mē that lyue by theyz trauaylle, pooze men, to lacke neceſſarie meate and dzynke foz theyz wyues, and theyz chyldzen, and that they can not labour vppon the holy dayes, excepte they woll be cited and bzoughte befoze our officials: were it not the office of good pzelates, to conſult vpon theſe matters, and to ſeke ſome remedy foz them? Ye ſhal ſe my bzotherne, ye ſhall ſee ones, what woll come of this our winkinge.

¶ What thynk ye of theſe images, that are had moze than theyz felowes in reputation? that are goone vnto Images.

vnto, with ſuche labour and wery-
nes of the bodye, frequented with
ſuche our coſte, ſought out and vy-
ſited with ſuche confidence? What
ſay ye by theſe images, that are ſoo
famous, ſo noble, ſo noted, beinge
of them ſo many and ſoo dyuers in
Englande? Doo you thynke, that
this preferrynge of pycture to pyc-
ture, image to image, is the ryghte
vſe, and not rather the abuſe of y-
mages? But you woll ſaye to me,
Why make ye all theſe interroga-
tions? And why in theſe your de-
maundes, doo you lette and with-
drawe the good deuotion of the peo
ple? Be not all thynges wel doone,
that are doone with good intente,
whan they be profytable to vs? So
ſurely Couetouſnes both thynketh
and ſpeaketh. Were it not better for
vs, more for eſtimation, more meter

for

for men in our places, to cut awaye a piece of this our profytte, if we wyll not cutte awaye all, thanne to wynke at ſuche vngodlyneſſe, and ſo longe to wynke for a lyttel lucre, ſpecially if it be vngodlyneſſe, and alſo ſeme vnto you vngodlynes?

Reliques of ſayntes

These be two thinges, ſo oft to ſeke mere ymages, & ſome tyme to viſite the relikes of ſaintes. And yet as in thoſe, there may be moche vngodlynes commytted, ſo there maye here, ſome ſuperſtition be hydde, yf that ſomtyme we chãce to viſite pygges bones, in ſtede of ſayntes reliques, as in tyme paſt it hath chaunced (I had almoſte ſayde) in Englande.

Than this is to great a blyndenes, a darkeneſſe to ſenſyble, that theſe ſhuld be ſo commended in ſermons of ſomme men, and preached, to be done after ſuche maner, as though they

they coude not be euyll done, which not withstandynge are suche, that neyther god nor man commandeth them to be done. No rather, men cõmanded them eyther not to be done at all, or els more slowlyer and seldomer to be done: for as moche as our auncetours made this constytution,

¶ *we commande the prieſtes, that they oft admonyſhe the people, and in eſpeciall women, that they make no vowes, but after longe deliberation, cõſent of their huſbandes, and counſell of the prieſte.*

¶ The church of England in time past made this constitution. What sawe they, that made this decree? They sawe the intollerable abuses of images. They sawe the peryls, that myght ensue, of goinge on pilgremage. They saw, the superstytious difference that men made betwene

twene image and image. Surelye ſomewhat they ſawe.

¶ The cõſtitution is ſo made, that in maner it taketh awaye all ſuche pylgremages. For it ſo plucketh awaye the abuſe of them, that it leaueth eyther none, or els ſeldome vſe of them. For they that reſtreyn makynge vowes, for goynge of pylgremage, reſtreyn alſo pilgremage. Seing that for the mooſte parte, it is ſene, that few go on pilgremage, but vowemakers, and ſuche as by promyſe bynde them ſelfe to goo. And whan, I pray you ſhuld a mãs wyfe go on pilgremage, if ſhe went not, before ſhe had well debated the mattier with her ſelfe, and obteined the conſent of her huſbande, being a wyſe manne, and were alſo counſelled by a lerned prieſte ſo to doo? whan ſhulde ſhe go far of, to theſe famous

famous images: For this the common people of Englande thinke to be goinge on pilgremage, to go to somme deed and notable image out of towne, that is to say farre frome theyr house.

Nowe if your forefathers made this constitution, and yet thereby dydde nothynge, the abuses euery day more and more encreased, what is lefte for you to do? Brotherne & fathers, if ye pourpose to doo any thynge, what shulde ye sooner do, thā take vtterly away, these deceitfull and iugglyng images: or elles if ye know any other meane, to put away abuses, to shewe it, yf ye intend to remoue abuses. We thinke it shulde be gratefull and pleasant to you, to marke the ernest mynde of your forfathers, and to loke vpō theyr desyre, where they say in their consti-

ſtonſtitution, *we commaunde you*, and not, *we counſell you*. Howe haue we ben ſo longe a colde, ſo longe ſlacke in ſettynge forthe ſo holſome a pre-cepte of the churche of Englande, where we be ſoo hotte in all thyn-ges, that haue any gaynes in them, all be it they be neyther commaun-ded vs, nor yet gyuen vs by coun-ſell: as thoughe we had leauer, the abuſe of thynges ſhuld tary ſtylle, than it taken away, loſe our profite.

¶ To lette paſſe the ſolempne and nocturnal bacchanals, the preſcript myracules, that are done vppon cer-tayne dayes in the weſte parte of Englande, who hath not harde, I thynke, ye haue harde, of ſaynete Bleſis harte, whiche is at Wal-uerne, and of ſaynt Algars bones, how longe they deluded the people? I am afrayde, to the loſſe of many

sowles. Wherby men may wel conjecture, that all aboute in this realme, there is plentie of suche iuglynge deceytes. And yet hytherto ye haue sought no remedy. But euyn styll the myserable people is suffered, to take the false myracles for the true, and to lye styll a slepe in al kynde of superstytion. God haue mercy vpon vs.

Matrimonye.

¶ Laste of all, howe thinke you of matrimonie? Is all wel here? What of baptisme? Shall we euermore in ministring of it, speke latine and not englyshe rather, that the people maye knowe what is sayde & done?

The abuses reprehēded, the reuerēce of the Masse is not diminished, but rather let forthe.

¶ What thik ye of these masse priestes, and of the masses them selfe? What saye ye? Be all thynges here soo without abuses, that nothynge ought to be amended? Your fore fathers sawe somewhat, which made

this

this conſtitution agaynſt the penal-
tie and ſale of maſſes, that vnder
peine of ſuſpending, no prieſt ſhuld
ſell his ſayinge of trycenals, or an-
nals. what ſawe they, that made
this conſtitutiō? what prieſtes ſawe
they? what maner of maſſes ſawe
they, trowe ye? But at the laſt, what
became of ſo good a conſtitution?
God haue mercy vpon vs.

¶ If there be nothyng to be amen-
ded abrode, concernynge the holle,
lette euery one of vs make one bet-
ter. If there be neyther abrode nor
at home any thinge to be amended,
and redreſſed, My lordes, be ye of
good chere, be mery: and at the leaſt
bycauſe we haue nothyng els to do,
lette vs reaſon the mattier how we
may be rycher. Let vs fall to ſome
pleaſant communication: after let
vs goo home, eyyn as good as we

came hyther, that is right begotten
chyldren of the worlde, and vtterly
worldlynges. And whyle we lyue
here, let vs all make bon chere. For
after this lyfe, there is smalle plea-
sure, lyttell myrthe for vs to hoope
for, if nowe there be nothynge to be
chaunged in our facions. Lette vs
1.Pet.4. say, not as S. Peter dyd, Our end
approcheth nighe, this is an heuye
Mat.24. herynge: but let vs say, as the euil
Luc.12. seruaunt sayde, It woll be long ere
my maister come. This is pleasant.
Let vs beate our felowes. Lette vs
eate and drynke with dronkerdes.
Surely, as ofte as we doo not take
away the abuse of thynges, so ofte,
we beate our felowes. As oft as we
gyue not the people their true fode,
so oft we beate our felowes. As oft
as we let them dye in superstition,
so ofte we beate them. To be short,

as

as ofte as we blynde, leade theym blynde, ſo oft we beate and greuouſſly ſtryke our felowes. Whanne we walter in pleſures and idelnes, thā we eate and drynke with drunkardes. But God wyll come, God wil come, he woll not tarye long away. He woll come vpon ſuche a day, as we nothynge loke for hym: and at ſuche houre, as we knowe not. He wol come, and cutte vs in pieces. He woll reward vs, as he doth the hypocrites. He woll ſette vs, where wayling ſhalbe my brothern, where gnaſhyng of tethe ſhall be my brotherne. And let here be the ende of our tragedie, if ye woll. Theſe be the delycate dyſſhes, prepared for worldes well be loued chyldren. Theſe be the wafers and iōkettes, prouided for worldly prelates, waylynge and gnaſſhynge of teethe. Can there

there be any mirth, where these two courses, laste al the feaste? Here we lawghe, there we shall wepe. Our teeth make mery here, euer dashing in delicates, there we shall be torne with teeth, & do nothing but gnashe and grynde our owne. To whatte ende haue we nowe excelled other in policie? What haue we broughte forth at the laste?

¶ Ye se brothern, what sorow, what punysshememente is prouyded for you, yf ye be worldlynges. If ye woll not thus be vexed, be not ye the chylderne of the worlde. If ye woll not be the chyldrē of the world, be not strykē with ye loue of worldly thynges, leane not vpon them. If ye woll not dye eternally, lyue not worldly. Come, go to my brothers, goo to, I saye agayne, and ones agayne, go to, leaue the loue of your

profyte,

profite, ſtudy for the glorie and pro-
fyte of Chriſte, ſeke in your conſul-
tations, ſuche thynges as pertayne
to Chriſte, and bryngе forthe at the
laſte, ſomewhat, that maye pleaſe
Chriſte. Fede ye tenderly with all
diligence, the flocke of Chriſt. Pre-
che truely the worde of god, Loue
the lyght, walke in the lyghte: and
ſo be ye the chyldren of lyght, whyle
ye are in this worlde, that ye maye
ſhyne in the world, that is to come,
bryght as the ſonne, with the Fa-
ther, the ſonne, and the holy gooſte,
to whome be all honoure and glo-
rye. Amen.

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